

THE VVONDER OF THIS AGE:

O R,

The Picture of a Man living, who is One hundred Fifty two yeeres old, and upward.
This 12th day of November. 1635.



He true and exact Effigies, or Portraiture of *Thomas Parr*, borne in the yeere 1483. in the 1st yere of the Reigne of *Edward the Fourth*, *Edmund Shaw*, Goldsmith, being then Lord Maior of *London*, and *William White*, and *John Mashewe*, Sheriffes: This *Parr* was borne in *Shropshire*, In the Parish of *Alberbury*, neere, or upon the borders of *Wales*, and is still living, in the Right Honourable, The Earle of *Arundell*, Lord High-Marshall of *England*, &c. His house in the *Strand*; who by a just computation of Time, from his birth, to this present yeere of our Lord God, 1635. His age amounts to 152 yeeres and upward: There needes no further Description of his Person, then this Picture. And to shew that long life is not Hereditary, hee had onely two sonnes by his first Wife, the one dyed within a Moneth, the other within few yeeres. For his former strength and abilitie of body, hee, by his owne confession, did penance in the Parish-Church of *Alberbury*, for getting a maide with Child after hee was an Hundred and Foure yeeres olde: At sixscore yeeres and upward, hee married a second Wife, who is still living: His onely dyer in the Country (as himselfe confesseth) was *Milke*, *Butter*, *Cheese*, and the like *White-meates*: His common drink, *Whey*, and some-times *Ale*, the old liquor of *England*: Hee tasted *Flesh* seldome, *Wine* never: Hee hath beene blind these 18. yeeres, and his age knowne, and confirmed by the many Leases hee hath out-lived, and the sundry Land-lords, hee hath seene buried: The bruit of his Age comming to the cares of the Lord High-Marshall, Hee sent



The Olde, Old, very Olde Man or Thomas Parr, the Sonne of John Parr of Winnington in the Parish of Alberbury. In the County of Shropshire who was Borne in 1483 in The Raigne of King Edward the 4th and is now living in The Strand, being aged 152 yeeres and odd Monethes 1635 Hee dyed November the 15th And is now buried in Westminster 1635

for him up in a Litter, and after, presented him to Their two Excellent Maiesties at the Kings Pallace at *Greenwich*, since which time hee remaineth still at his Lordships Place called *Arundel-House*, by any man who shall doubt the truth hereof, to bee there seene, and spoken withall, &c. *Plutarch* tells us of some Creatures, the termination of whose life is included within the short compasse of one day. Being borne in the morning, are at their full strength at noone, and at the Evening, grow old, and die: And *Plinie* speakes of others, who live to many hundred yeeres; as amongst Beasts the *Hart*, &c. And of birds, the *Black-bird*, and the *Raven*, &c. So wee see it manifested, some die in the Cradle, others stoop to the Crutch. The *Romans* named their Honourable *Senate*, from *senium*, which implies Old Age; and as the *Lav* honoured the Crowne and the Diadem, so venerable were Gray Haires in all Maistracy and Office: And amongst all other blessings, promised by Almighty God to his chosen People, this is not numbred amongst the least, *That thy dayes may bee long in the land*. Age saith one ought to bee prepared by a strict Diet, or else will ensue but sickly life; for it rather seeketh foode for sustenance, then followeth Feasts for surfers; of which this man may be to others a president, who desire to live long, and die without disease, who might answer, as one did to a Learned and great Doctor, who wondring at him because he had attained to so faire an Age, and was neuer knowne to be sicke or crasie, replied; I know no other courses but that I kept a moderate Diet, and never in my life-time used the Counsell of a Physition.

[T is a maxime amongst the obseruers of the ancient passages of Time, that Old men are commonly covetous, because their getting dayes are past: To which they add, that they are more greedy of Coyne, then carefull to have a good Conscience: The former may be remarkable in this present object; so though hee want not any thing, but is liberally provided for all the dayes of his life, yet hee is still twisting of small Lines, and Cords, (which it seemes was a piece of his antient Trade) and this hee doth with an apprehension that it getteth him money: What the Age of man was before the Deluge, is knowne to all who have read *Genesis*, yet *Methusalem*, hee that lived the longest of any man upon the face of the Earth, never arived to the number of a Thousand yeeres: What was after the Flood, wee read in *Genesis* 6. *The dayes of man shall be an Hundred and Twenty yeeres*; According to that of *Moses*, *Dent. 51. I am this day an Hundred and Twenty yeeres old, and am no more able to goe in and out before the People*: which place, *Saint Augustine*, *Lib. de Civitat. dei*, thus interpreteth: *Moses* said not this because hee was incapable of longer life, but in regard of his multiplictie of yeeres, hee held himselfe unable to gouerne so great a multitude: For it is manifest, that after the Flood many exceeded that limit, for wee read that *Abraham* lived 165 yeeres, *Israel* 137. *Isaac* 180, and divers others: Wee read also that the Eagle by moulting her feathers, recovereth her youth, and the Serpent by casting her skinne is restored to her former strength; But wee find not the like in man, therefore let none presume, though he last long, that hee shall live ever: But to leave all forraigne Histories, which discourse of Longevity, some miraculous, and others almost incredible: Whosoever shall but looke upon *Policronicon*, an approved Chronologer, sh II find that there lived a *French-man* in the time of *Charles the Great*, called *Iohannes de Temporibus*, who had overcome Three hundred yeeres, and died both in abilitie of strength and memory: Likewise in *Sir Walter Rawley's History of the World*; of the old Countesse of *Desmond* in *Ireland*, who lived within these few yeeres, who attained almost to the Age of this man heere presented: Therefore wee find, that though these wonderments, which seeme strange in Nature, yet are they not against Nature, and though they appeare miraculous unto man, yet we see, there is nothing impossible unto God.

FINIS.

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